

*The Self-Management System Standard for a Prosper Lifestyle  
An Educational Module for Dependencies Interface Management: from the  
Teachings of Islam*

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**Abstract**

Born orphan. Right after birth, his mother passed away. Nurtured by another mother of the same tongue (Arabic), and living at the countryside (a Bedouin), the prophet Mohammad PBUH (Peace Be upon Him), was consequently taken care of by his grandfather and uncle. Mohammad PBUH, gifted with the Quran for Humanity, and the messenger of Islam, said: “Every baby is born with adherence to the instinct. The parents either raise him to be a Jew, a Christian, or a Buddhist”. Islam; the religion whose name is derived from the term “Salam”, which translates to peace—in today’s common perception—, and surrendering to “Allah” in Arabic linguistics, is the teachings system Mohammad (PBUH) was sent with for all people. An early childhood breakthrough experience resulting in a timeline full of precious learnings—to preserve and reflect on—of how prosper communities are built, is the drive of this study. Not only in a form of a book that luckily had the chance to be written and reach us today after 1400 years; but also and indeed in a form of a teachable practical practices succeeding him eternally. This paper is introducing an answer to the researcher for an answer of the following question: What needs to be in place as a nucleus of transformation for the absolute state of “Al-Salam”? How would this result in curriculums serving nowadays’ and tomorrow’s prosper lifestyle? Especially, while noticeable is the result of incongruities of today’s practitioners of the teachings of this comprehensive naturally conceived system covering a transparent curriculum and set of methodologies and teachings.

Keywords: Prosperity, Salam, Self-Management System, Lifestyle, Islam Teachings, Allah, Dependencies, Interdependencies, Independency.

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## Introduction

Between the two main questions of why and what of practices stands a body of knowledge called the teachings of Islam. This set of teachings existed to serve prosper living of communities. It exists in a form considerate of both dimensions of a relationship: one's relation with oneself, and one's relation with other ones. This other ones could be anyone of a set category of classifications such as family members, co-workers, contractor, or neighbor; where for each category there is a body of guidelines of those best practices for each classification. Whereas one's relation with oneself is about the relation between a person and (Allah). (Allah) being the name usually referred to—in English—as almighty known to have ninety nine inclusive adjectives called (Al-Asma'a Al Hosna). Each of those is a descriptive word of an adjective of (Allah). In this paper, the relation with Allah is guided through what Islam teachings calls it (Ibadat). Where (Ibadat) is the term referring to the set of practices a Muslim, performs as a way of surrendering worship to Allah and only to Allah. On the other hand, the relationship with others is guided through what Islam teachings calls it "Moa'amalat". In the body of this paper, the author is reflecting on the set of each of the two teachings with examples on each set relying on one reference that provides a generic overview of various resources of the subject (Al-Tuwaijry, 2010). Those are quoted from the reference, as they exist with no refining or revision on the content from any narrative other than that mentioned in the reference such as historical narrative, scientific, linguistic, or other explanatory ones.

To start with, herein the author shares her perspective on the transliteration of few terms as follows—from a basic linguistics narrative:

- Instinct: the Arabic term of: (Fitra). (Fitra) is the instinct and it means the blueprint of original being.
- (Allah): The state of ultimate un-conditioning. The study of the last letter meaning isn't included herein.
- (Islam): the surrendering to (Allah) thru common teachable timely practices.
- Independency: Is the state when an individual is in full surrender to (Allah) with appropriate practice of the teachable teachings of Islam and is driven forward by the force of goodwill, good deeds, and honest prayers.
- Dependency: The practices occurring as interface between any two individuals or more.
- Interdependency: The practices occurring within an individual: physical and metaphysical.

Whereas the constituting teachings of each section is split thoroughly to include performance standardization for each of the two aspects: (Ibadat), and (Moa'amalat). Other competitive criteria are inclusive in either or both of the two aspects; ethics, for illustration.

Therefore, in the light of the definitions above, the relationship between (Ibadat), and (Moa'amalat) and the concepts of dependency, independency, and interdependency, Figure 1 below summarizes it.

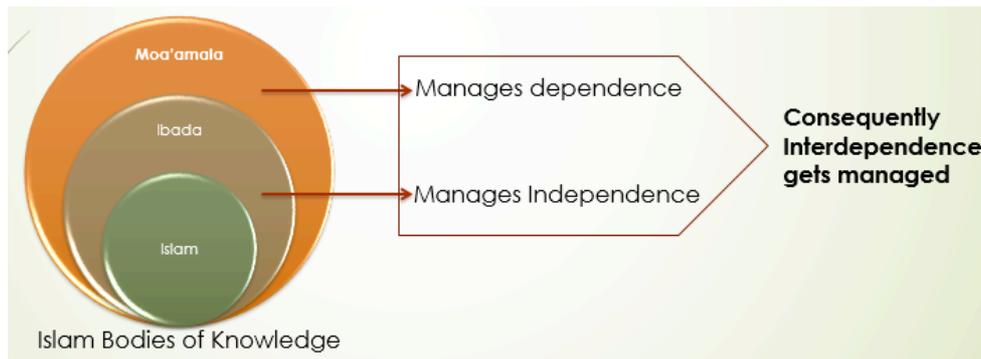


Figure 1: relationship between Islam body of knowledge and dependencies types.

(Ibada) as stated herein in figure 1 is a singular of (Ibadat), as (Moa'amala) is of (Moa'amalat). The main items falling down from each (Ibadat), and (Moa'amalat), are presented in figure 2 hereafter.

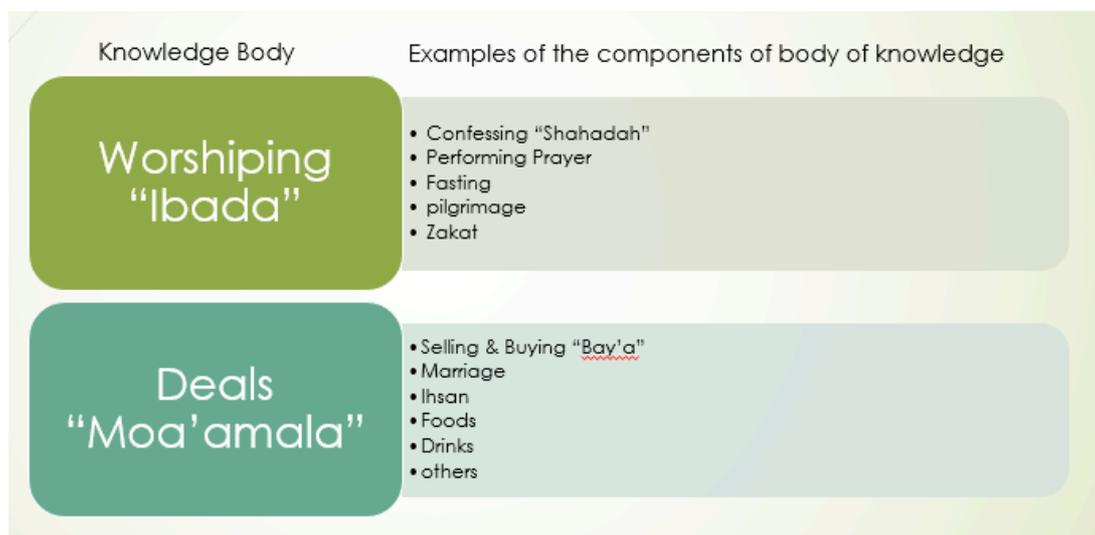


Figure 2: items falling down from the two bodies of knowledge of Islam: Ibadat, Moa'amalat.

Each item in the list of (Ibadat) and (Moa'amalat) has a set of guidelines that clarifies best practices of this same item. Not as a practice only, but also the rights and the activities details that would assure each person involved in this is performing per this standard and is aware of the terms and conditions of each deal.

As an illustration of the ongoing other research the author is carrying on, is the meaning of each term per original classic Arabic before 1400 years, when Islam practices first were born in its most recent form brought to humanity by the prophet Muhammad (PBUH). The term (Salah) or (Salat), for example. Where it refers to a physical (body and speech), and nonphysical (heart belief system) practices accompanied in certain way that was taught by the prophet Muhammad (PBUH) for people as a guideline. (Salat) as a term means in simple words: creating connection. The amount of research articles that have shown the measurements of how the (Salat) taught by Muhammad (PBUH) is the best practice for its purpose, does not fall in the scope of this paper. Of essence, though, is to mention that this example is similar to many other ones that fall in the scope of illustration on how the linguistic meaning of terms of each item in the two main bodies of knowledge are self-explanatory of the

“how” of the practices brought up to humanity by the prophet Muhammad (PBUH). This, concluding a long journey of prophet ships in a form teachable to people-by-people.

The original body of the knowledge referred to herein in figure 1 is the one titled “Islam”, and this is where the conceptual linguistic and definitive knowledge of the words exist such as, (Allah), (Islam), (Salat), (Falah), etc. This is also a chapter of the academic and literature product which production is undergoing by the author in her research journey commitments and studies.

The author herein summarizes the initiatives required to be in action for this program (mega project) to take place and following is this representation:



Figure 3: research areas undergoing by the author

Where, “Prosperity Initiative” in this figure is the continuous momentum of the nucleus of transformation referred to in the introduction – for a sustained peace— For “Salam”.

## Conclusion

This paper sheds light on how prosperity flourishes over decades and centuries to come; by introducing the framework of prosperity curriculums to the strategic bodies and decision makers in academic institutions around the world at both the cause and the effect sides in a curriculum-ized approach. Where as far as “Salam” is the destiny, governance at its absolute perfect design stands. Moreover, where “Falah” is the subject of education and knowledge, governance achieves perfectionism in performance. Self-designed. Self-standardized. Self-performed. Self-assessed. And, self-corrected. That is for the fact that the core of any successful governance that leads to prosperity and wellbeing for nations is the introduction to “Salam” seekers of

the knowledge context that explains the identity of existence in its most accurate presentation and in equal opportunity for seekers of “Falah”. To “Salam” seekers by “Salam” makers. The core of any successful governance moreover, identifies on the same basis the relation between this knowledge and each individual, in addition to the relation between the individuals—the dependence, independence, and interdependence referred to in the title of this paper. Where governance here is an individual practice and an organizational one. The author is working on various fields of research and academic commitments through which she is already delivering the recommendations of this research findings, summarized in this paper. The findings that states the answer to the question within the title in a practical, deliverable, and tangible way.

## References

Al Tuwaijury, M. B. (2010). *Mukhtasar Al-Fiqh Al-Islami in light of Quran and Sunnah* (11th ed.). Bareeda, AlQaseem: Dar Asda'a Al Mojtama'a.\*

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\*Please note the reference statement is an English translation by the author from the original Arabic name of the book.